[redacted]

Must Remain in
Transcription Room

M 2030
Saturday, June 5, 1971
Group IV

Westtown

So we'll talk a little bit first. (Is) John Booker here? - "Yes, Mr. Nyland" - Ah! Nice to hear you, out of the dark. And Juanita is here? - "Here I am." - Yah. Are any other strangers? Who's here for the first time? Anyone? I can't see any arm up, you have to speak. - "Two arms." - Two. Have you <u>any</u> idea what we are doing in this dark outfit? Why, why do we get together now, Saturday; what is the reason, really, and what is the result? And is the result worthwhile? Are we clear about the reason why I ask you to come; or is it the other way, do you ask <u>me</u> to come? (It) gets a little mixed up, doesn't it? We can say we're here. We talk, we play a little, there's a chance to come to oneself, there's a chance to recognize certain aspects of oneself. We can look for that; you can hope for it. How will you have your own attitude, so that if it is there, it won't pass you by? Could it be there without your knowledge? Is it possible that, at certain times, you are closed? And if so, what are you closed to, if you know that at other times,

you're open? And if you then think that there may be the chance of something entering, can you open yourself? You need a key. You also have to know your self, because you have to know what there is to open, and where the key would fit. What is it you want to hear with your mind? What is it that you would like to feel, with your heart? What can we talk about that has a certain value? How far does the surface of you extend in the direction of depth? How thick is the layer of superficiality? Is it difficult to reach the beginnings of your inner life? ~~(Do)~~ you understand when we talk about inner life, ~~that~~ in connection with that, do you understand, then what is the reason for Gurdjieff having lived, and leaving us with a few ideas? And, at what particular place do you stand in front of them? And again, with what? And to what extent do you appreciate? What is the value you put on Work? What is the meaning? Are you, at the present time, some of us, in a place where you would miss it if you didn't hear about Work, or could be reminded? And does reminding you create, sometimes, rebellion? And you don't want to hear it? Or that you come to Saturday evening because it happens to be? Again I say the superficiality of that kind of a recurrence, which is the same, and only you will change. And perhaps, by changing, you may be able to extract something from it; under the assumption that something exists. You might say, that is all our task. It is not only mine. I talk many times as a reaction to that what you represent. (And it is) very often the question of an atmosphere created by a group of people, perhaps expectant, perhaps

desirous, and in that way open. What is open, your intellect or your heart? How can I then talk, when I don't know? What is the sensitivity that I should have? Why do we talk about Work, when we want to feel it? Why don't I be silent sometimes, to sit, and try to see if communication could be possible without words. How far would we come with that language of an emotional kind? Of course, when one has a feeling, there is usually a word; and there is an expression. Sometimes there is an overflowing of a feeling by means of a manifestation. And of course it is right that that exists. But how indicative is it of a language? And how many people can understand a brilliante overflowing, boiling over. How much are you prepared to receive such a thing? And if you do, can you actually translate it into something for yourself? You see, I talk many times now about groups. I talk about the maintenance of ideas which I hope you will be able to continue with; that it has a certain reality which is permanent. To some extent, that you have towards that a devotional attitude, and that every once in a while you are reminded, and you wish to prepare yourself for that. You see, for me, Work, that is, the ideas, statements about Objectivity, statements about the possibility of creation of a little "I", growing, the possibility of something evolving, like a Soul, that what really, you might say, has been given to us, in this kind of a form that we try to understand, by Gurdjieff, together with movements, together with music. Do we cherish it enough? Do we talk Work on the street? Do we talk to people who don't want to hear it?

Do we talk, every once in a while, completely out of place? Do we just assume that they ought to listen because it's Gurdjieff? Or do we assume that we can produce in talking that kind of an atmosphere ~~when~~ (where) we lose the reverence for such ideas by placing them in the presence of people who are not entitled. Do you understand what I mean? Movements, to be done, is not everybody's concern; movements to be seen, we try to shy away from it, in order for those who do the movements to extract from it as much as they can, for their life, and the usage of that what is needed, with the music belonging to movements, not just to be given away but belonging as a gift for those who want to partake in studying such movements. The gift given in talking about ideas of Objectivity, ideas about how to become free, ideas even that have to do with the realization of Truth, for oneself, of what one is, and indicating every once in a while the road by which such Objectivity could be achieved, or at least, could be experienced. We don't play music just for the fun of playing it. We play very, very seldom for other people, because they are not entitled. How often do I not want to play anything? Surely not in a meeting. Every once in a while we do it at lunch because then, maybe, you have a certain recognition and association with it. But I don't play any music as a beginning of a meeting for people just to sit and listen. A meeting is a meeting; it stays as a meeting. It's an intellectual exchange. It should not be mixed. Music must be mixed with movements to produce a rhythm. But what's my attitude towards

movements, towards music, towards idea? When I say it is one of awe, I am internally and externally and eternally grateful to Gurdjieff. I never want to do damage to his name or his memory. I never want to lower anything that has come from him to us, and put it on a certain level of my ordinary life. When I talk about Work, I talk with awe. Every once in a while you know I become even a little emotional about it. Because the feeling regarding it is so deep, and the gratitude which is conveyed by ideas and Work - and Work spelled out as a simple method of trying in the creation of that what could help me, is of the highest value in my ordinary life. And I don't mix this talking about ordinary things with that what is talking about extraordinary things unless there is a preparation for that kind of receiving; and otherwise no one is entitled to know anything about Gurdjieff. All there is for the public is a book they can buy. And heaven help them if they think that out of that book they can digest enough to know what it is to Work on oneself. Of course, Gurdjieff talks about it, and it is hidden in the sentences, and the long paragraphs will prevent you, but at the same time, knowing what the key is, you can find out. Who will tell you the key? Who will read a book and then know what to do? After all, that first series is really based on destruction of that what is not right. And one can say by implication, or that what then one, by talking about a negativity, that you can say that the opposite should be positive - which of course does not hold water at all. You can talk from now until doomsday about

your badness of your character. Do you think that by negating it you become good? It's an entirely different kind of a level, this goodness as compared to the badness. It is not always the absence of goodness that cre -- that creates a -- a vice. The level is different: it doesn't go by opposites. I've explained several times that light is not the opposite of darkness. When my attitude towards Work has to be such that I try to understand it with that what is within me of the highest quality, that it has to do with problems of life which I like to solve. And that whenever I wish to talk about it, it has to be in such a way that someone else, hearing it, aan understand my attitude of seriousness and, if possible, honesty. And then taking that, and I hope taking it to heart, because the coldness of their mind I am not concerned with. I am only interested in the utilization of a few words, and the clarity of a certain concept, but the interest for me always is: what is the wish? What do I want to do with it? How can I apply it? How can I be like that in a day of atonement? Stand in front of it in awe, and hope that something of that kind of sacredness, can flow over into me, and change me, and create in me the proper attitude. This is the way one looks at the ideas. This is the way one feels for music. This is the way of the attitude of a posture in seeing movements. All three belong together; they are not to be separated. They were not created for my vanity. They were not created at all to illustrate how clever I am with my mind. They are there to tell people, "This is the Way. Try." This is the way I wish I could answer a

question, when that question comes from the right place of your heart, and the attitude that you should have in wanting to ask such questions. I say all of this because I would like groups to understand the sanctity of Work. I much rather have no groups at all, unless you can talk about it in the right way. I don't like a meeting of people to come together and then consider it like a little tea party. I don't want them to slouch in their chair. I want them to be attentive; like in Movements I expect people to have attention, and at least be alive and alert. I want them, in a group, to wish to find out and have attention. I don't want a group to smoke. I heard about that, and I say, "For heaven's sake! Where is your reverence?" Where is the place of Work? You see, each person may have a different way of looking at these ideas. I think that in the publication of All and Everything Gurdjieff himself opened himself up to the misuse and the use of the book. And he, you might say, took a chance, because it was the last what he could give, and he could give it only in such a way that it was difficult to find out what was Work, so that then no secret of that kind of a doctrine became known, and only for those who wished to work for it and uncover it. So in that way, you might say, he covered himself and justified the publication. Trying to understand then in that way that if he did it so that it only could be gotten by eating, that he then put the difference between those who were interested superficially and those who actually wanted to know, that only those who could eat and wished to eat could find it. That is why he said, "Read it three times," and in such a way that in the end of having read

it three times, something could have transpired that placed you in the center of each page. You see, this attitude that I have of the sanctity of Work, and the discussions, and that those who come have to have that. I do not put any blame on anyone who doesn't have that attitude. I am not criticizing Orage who allowed people to smoke, and he himself smoked, during a meeting. But Orage was a little bit of an intellectualist, and Orage also made attempts on himself to Work, and in all probability tried at times to be in a certain way for him to see what he would be and the way he would behave. And that belonged to Orage. It is not to be imitated by me. I'm a little different. It surely was no imitation of Ouspensky by Orage. Ouspensky emphasized even more intellectual explanations; it was not Orage. Orage was intellectual,without any doubt most brilliant, but he also had a heart and he could talk emotionally, and he had enough knowledge of language to be able to convey what he wanted to feel and say it in certain words. And that he chose his path the way he felt the ideas should be communicated by him under the influence of Gurdjieff and whatever it was that his Conscience allowed himself. It belonged to that group, and his group, and his way of presenting. I have a little different aspect of it. I feel in the presence of Work that I shouldn't smoke. And I can do of course very well without. When we talk about Work, I talk about nonidentification. I talk about freedom: sometimes from the desires of the body, sometimes from the wishes of becoming too brilliant in the mind, sometimes from the standpoint of not wanting to soil my ordinary emotional life with superficial feelings. That I feel, as I say, having respect

this time also for Gurdjieff included in the ideas and the way I believe that they ought to be presented. And of course in a certain way, that you might say becomes personal, but trying to remain as much as possible in relation to Gurdjieff, All and Everything, what I call still, exact language of Objectivity. And for that reason I don't tolerate smoking, because I think it detracts. I think it means an addition to your identification with yourself, and also, to some extent, giving in to your leisure, to be so-called "at ease." You know what I mean by that? I have a feeling that when one honestly is confronted with ideas which have to do with freedom, that you should be in fear and trembling. That you honestly should feel deep down within yourself, "Who am I, worthy even to talk or to hear about Work on myself, when I know myself unconsciously incapable?" And I need, and at some times when I know I wish to Work, and the necessity for the creation of "little I" which does require something from the Lord, something from above to give it Life, real Life, that then what is my real Life can recognize, and because of that, wishes to unite with this "little I" or perhaps reversely, that the "little I" can only grow up when it is fed in its origin by something out of this world, which I call Objectivity. And for the time being, I give it a name as if it comes as Life from the Lord Himself. When I talk about benevolence of this "little I," how can the "little I" be benevolent to a smoker who indulges, who sits and looks at his cigarette, and is distracted when he lights it? Where is your attention? How can it be kept even when someone sitting next to you, who sees you smoke, or light a cigarette - don't you think it affects them?

Where is the level of your meeting? Where is the level of the nucleus allowing it? But I've said enough about that; you know what I mean now. I mean in all directions, wherever Work is presented in a certain way, that always the principle of that what is needed to be seen, and what has to be felt, always has to be on a basis as if you cannot reach it, and it is too high for you. And if it is so high you will ask yourself the question, "Am I worthy even of that kind of a knowledge?" Many times I've said, is man as a whole entitled to know how to deliver himself, or even to be delivered, from evil? Is he entitled to know the reason and the meaning of his own existence? Is he not a little premature when already early in life he feels that all the questions should be answered for him? Who is he? Like many times a person is idiotic enough, simply because he happened to have seen All and Everything, already start to ask for the Third Series. And then of course whenever they start asking questions, that they have to be answered in a theoretical way, because their mind requires a little bit of such nonsense prematurely acquired, and not knowing how poison it is, and how it eliminates for them real growth. And thank God sometimes one can say, "Stop that nonsense and just do your ordinary school work first. And then if you want to know, you can bring results of the attempts of your Work. And when that kind of a result then entitles you to read a little more, or to understand a little more, or that you, because you have tried to Work, and have achieved certain things perhaps, gotten a little better insight - or that maybe because of your attempts you have a different kind of an attitude towards yourself and have become a

little bit more meek and humble, then maybe it is time to tell you a few things more so that then you can continue." Of course, the determination of your own Work depends on your questions; and the groups do not ask questions that are in conformity even with the wish of the nucleus to answer them. And there are still too many pauses, as if you just come there to be stimulated by someone else. Thursday evening in particular: I have fault to find with it. It is not only the smoking; it is the attitude. It is the nonsense you start to prattle with. I would say, can you distinguish between a legitimate question or something that is just by the way, a little bit what you happen to think about and then comes to your mind, and you want to ask someone because it's already such a long pause. How can I divide it; those who honestly wish to come and who honestly have questions and who are serious from those who just come out of a little bit of a habit or because they think, you never can tell, and all the rest. I've talked about them so many times already. And of course, I don't blame you for wanting to come, but come in the right state of mind.

Talk about Work, your attempts in reality, your understanding of little 'I', creation, the difficulty in understanding what is meant. How can you, when you want to be serious about your life, go by the road that will lead to that kind of a freedom? How can you continue to remain superficial, and every once in a while pretend that you have Worked? I'd much rather have you come in a couple of, let's say, two or three, but with a sincere desire. I have no interest in quantity. I wish, at the present time, quality, particularly for the smaller groups. When I talk, I cannot prevent if people come out of a little curiosity. It's quite all right, because it doesn't matter to me. ~~That all~~ But if

groups not lead by me, and dependent on a nucleus, the requirements of the nucleus I've talked about many times, to become, as it were, one; a many faceted person answering, being able to answer certain questions from different ways and roads of life. But you must ask questions which really concern you. And perhaps you are not living deeply enough. And perhaps you do not understand yet what I call sanctity of Work. And you do not as yet know the privilege you do have in finding out something about Objectivity. And if all of that is not enough for you, again I say, and I beg you, to stay away. Don't soil the floor when you come and sit there and don't belong. Don't remain seated. You must make up your mind that you honestly wish something; then you, maybe you have a question, because if you Work, there is a question about your Work. There is a question about the different things you find out about yourself. Some of which, when you try to be impartial, you have a hell of a time to be impartial to, and you don't know how to handle it, and you're up against it. It is as if at times in this road--on this road of impartiality, you knock your head against a wall, and you don't know how to get around it; and your particular associations and whatever you call your reconciliation processes, justifications, and all the rest that is in your mind at times, will not help you at all. When I say you are up against it, then maybe you have a question, 'What in God's name will I do?'. Then it becomes sincere. Then you really ask. And you don't go on and talk-talk, and a little bit of this and that; I still call it, nonsense. From the standpoint of where I am now talking from, from the standpoint of that kind of objectivity or the wish to

reach it, all the different activities of ordinary life, they have a little value because they happen to be manifestations of an unconscious person; but they all are expressed in an unconscious way, and their value is very,very little for anyone who wants to leave them. Try to understand that. Why hang on to a beautiful description of something that's going to pass by, and really you might even say, doesn't belong to you, because all of that is, I would almost say, 99% reactive. But you talk about it. You blow it up as a result of a good feeling, as a result of something that is perhaps a little clarity in your mind. And still you talk, as an experience, and in that there is no Objectivity. There is nothing that even smells of being impartial. There is nothing that says anything about the possibility of a two-foldness of yourself. You don't even talk about the essential quality of your inner life, let alone about that what is a little 'I' being, and objectively being, and not having an interest in all the hum-drum existence of your ordinary, unconscious being. Try to separate what, what are we talking about and what is the aim. What can we do? What is actually of value? And forget a little bit about your own little life. Talk about it to anybody you like - the servants or the people who bring you milk at the door, or whatever it is that can be transacted over the counter of the Big-V, or any kind of a super-market - it's O.K. there. You can exchange superficialities with the fellow who gives you gasoline for your car. You can even talk superficially with the policeman. But we're talking about God. We're talking about something so entirely different, that we compare heaven with earth, and we say there

is that separation. We talk about infinity. We talk about endless space. Try to understand what is meant by such terms: Universe, Timelessness, All-Seeing-Father. How often does Gurdjieff use that term: His Endlessness, Impartial Maintainer? Those of us who belong to that kind of realm, wishing to be united. Those who are, in accordance with the book, on the road to Impartial Mentation. Those who wish in the end, whenever that end may be, to be helped and grow horns, and be helped by others for the sake of one's own objectivity. To be able to become then, in that kind of an objective world, somebody, some entity, perhaps individual, ready to be on Earth and to remain and to discharge whatever duties there may be. Don't forget, I again say, the sanctity of Work. Don't forget when you come into a room and you're going to talk about Work on yourself, you have something to wish, you have something to Work for. It has to be clear. You say your Soul; have you any idea what you mean? Freedom from the Earth; do you know what is meant? Kesdjanian body; do you know the language of your emotions? Without having to use your body. We talk about freedom of the physical existence. We talk sometimes about preparation for death as most likely the only kind of a concept that can wake you up, because all the others - love and hate, all the things that Ashiata Shiemash talks about - have no meaning at all. There is no Hope. There is no Love. There is no Charity. There is no strength in us. There is just reaction. We are poor, puny, little bit of creatures, happening to breathe, a couple of lungs, with ambition; sometimes with a very definite desire to become - like what? And then one tries to imitate or to say what. And you cannot even maintain a little bit of an 'I' that you create, so-called, and that will contain the best, the super-

best of yourself, by means of a super-effort you make. When do we talk really about work? Not the fabbericking, flabbering nonsense; not the nonsensical 'talk-talk' all time about - Shut-up your mouth! It's far better to say, 'I do not know what I want to say; but I feel I should say something that engages me or has engaged me, that gave me during the week an insight of myself'. When will you start to talk about what is you, that what you have acquired as truth about yourself, which perhaps is difficult to accept, but maybe one can talk about it in a kind of a circle you can trust. But how you can you trust your neighbor when he smokes a cigarette and is more interested in that than in listening to your quabble? And even if your difficulty in talking is very deep for yourself, how will you dare to say it in the presence of those you really cannot trust? That is why one turns away from such groups, if you're honest, and gradually you make your own, and you hope that later, later, there will be a chance.

I'm not so satisfied, as you must know now, about Thursday. And perhaps even [redacted] it may be premature, al_itttle. And therefore I've made a suggestion: either discontinue for two or three months, let it ride. And it may be that some of you will find ways and means to feed themselves. You can also turn it into a reading group. And perhaps if you wish, after half an hour reading, a little discussion in respect to that what you have read, or maybe something that has engaged you during the week. Honestly then, because the reading should put you in a certain place, a plane, a level. You can sit together for ten

minutes and you can hope that in that way there may be an exchange. You need not have a nucleus; maybe two people are enough as a pair to answer your questions. And next week another pair. And then maybe you can choose. Don't come to a meeting unless you want to. Come when you have hunger, only then. Don't meet unless there is something to talk about. And the talking about means no theory, not particularly; just a little bit to illustrate where your experience belongs. Your experience of your life, the experience your attempt to see your inner life, your essential quality. Not talk about Essence, but just to bring it forth as an essential quality which, if it is truthful, does not require so many words. The closer you come to Magnetic Center, the more your words will disappear. And the more there will be room for a sigh, almost in despair.

(Was that it, John?) (JOHN: Yes, Sir.)

(Turning of cassette)

I say these things a little sharply, because I think it is necessary that you really should know the truth of what I think and feel. And it is of course based on my wish that you can understand it and that that what we have talked about already for many years is not going to be lost too soon. You will lose, I know that. It is difficult to maintain it even now. How difficult will it be when I have died and I cannot help you because I have--will have other Work to do? And so for that reason, I want to make it sharp enough, clear, what is the Aim; and then you try to strive towards it. And don't lose sight of the Aim, even if it is far away, even if it is difficult. Don't lose that

Aim. You keep it by remaining honest. I've said before, your seriousness belongs to the DO-RE-MI of your development; your honesty belongs to the second triad. Then you need not even be serious when you're honest, because your honesty is permanent. Your seriousness can even disappear, because it has changed over into a level of Being. And the level of Being has to be honest. In the level of Being of a person, of what I'm now talking about, the different aspects of his centers are united, and the honesty is not divided. There is, in the first place, a relationship of an understanding between the Consciousness, and the Conscience, as conscious and conscientious efforts. And understanding of the relationship which, coming from the same Aim, are only expressions of two sides of a coin. In that way there is still a certain duality. But that what a person is, and gradually wanting to become free from the person--personal elements of himself in understanding what his body requires and what is needed for the ordinary affairs of life, and to give it whatever is demanded and to fulfill in that way the debt which he owes to Mother Nature; and then, in considering that, and seeing what is this that I wish to become free from. Then the third, that what will help the Conscience and the Consciousness to be for a moment separated. And I place my Will in between the two, so that then this Will is fed by two forces instead of one, which usually happens when I'm unconscious. And the two forces, Consciousness and Conscience, affecting me in my Will, I have to do something with it because the two forces otherwise would meet within me without benefit to me. But when I convert them, then they are both used up; and I, having my Will, become the

neutralizing force between the other two. This is a characteristic of the level of a person when he is honest. Because then the honesty is in the recognition of the three forces and the relationship between them. And the honesty will lead him to the wish for a greater entity in which the three forces have become one for him, you might say, becoming harmonious and leading, because of his will, to the possibility of a cosmic relationship with the Lord God Almighty. One must understand these things a little simpler and how they begin.

They begin with seriousness in a meeting; they begin with a quiet attitude. They begin with simplicity. They begin by minding your own business. They begin by putting Work where it belongs, on a pedestal - where music belongs-where Movements belongs. All the time, venerating it, being devotional to it, but nothing of oneself in that. Try to understand it. Why are Movements the way they are? Not even anything of Gurdjieff is in it. They are clear. Clear-cut. They do not leave any room for personal interpretation. Gurdjieff did not put anything in it that didn't belong to that kind of an esoteric knowledge for the relationship of the three different parts of the physical body: the head and the hands and legs. That what is needed for the completion of a movement, of a movement in accordance with the law which gives in-- gives the indication of what should be that kind of posture, is independent entirely of anything of myself that I call interpretation. I efface myself when I talk about Work. I don't want to have the impression that that comes from me in any way what-so-

ever.

I've talked before about a channel. One must remember that a channel allows that what flows through it to be hundred percent pure and not affected by anything that might even look like a little bit of rust, in a pipe, completely galvanized, in such a way that there is no chance for any rust to come and de-soil or def--How do you call it? To de--to affect the water, to deteriorate it, to tear it down, to lower it, to soil the condition of its quality. Work must never be interpreted, than only when you know the interpretation has to do with your ignorance. That is why Work can be expressed in terminology which we know about and could use. And the terminology requires that your heart understands more, even, than the word indicates. And that the feeling that must come out, must be in correspondence to that what is said as a word because there has to be a relationship between your Consciousness and your Conscience. Because if there is not a relationship that makes for homogeneity, there is no room for your Will to be affected by both forces. One tries to bring Consciousness and Conscience as close together as you can so as not to have any loss of energy. And it is sometimes as if one, being in-between, is almost pressed too much by one or the other; as if you are in a mill and you are squeezed one way or the other. But one must know that the realization of the nothingness of one's physical body is predominant in the acceptance of Work. That that what is my body, and the manifestations have to be accepted for whatever they are, and, when the trans-

parency makes them even invisible they do not exist any more in an Objective world. All that exists is the cause of the manifestation, which I call my Life. Why do I talk about having awe for Work, having respect, having trepidation, fear, trembling, not only in the presence of angels but in the presence of the "little I." When you wish this "little I" to behave, you wish it to behave. When that "little I" by itself would know. But you have to establish a relationship, because you can say, "I wish to create it." You're right; it is yours when you create it. But the act of creating it becomes known to God, only, when all of you wishes to create. When in attempts to Work you have a subconscious in your mind which subconsciousness as part of your intellectual processes is related to the conditions of emotions which in the mind sometimes are translated in the form of words, and sometimes indicate the direction which very seldom but at least as a possibility exist between your heart and your mind. It is that kind of a sub-center that functions in an emotional way, and it is called "emotional-intellectual." It is there where the wish for Work starts. It is instigated by the realization of something that is imprisoned and it is heard by the mind as a whole as something that takes place within oneself and is registered as an impression. It is not always listened to by the mind itself and for that reason, I would like to create something else that is more sensitive and I call this the "little I" in its infancy. Then knowing that magnetic center is in prison and wants to be set free, that then this, what I now

call an emotional chance for a wish to develop an intellectual concept. Which is so simple, that all this "little I" has to do is to become aware, as a process of a mental character not at all familiar to the rest of my mind: eliminating all thoughts, eliminating all prejudices, eliminating all thinking about future or past, eliminating all associations, eliminating all desire to rationalize that "little I." I ask, "What is asking?" My magnetic center. It asks "little I," "Please, learn how to be aware about me. Please, do me a favor, I want to get out of the prison. Please help me; I cannot do it on my own." And all around me and my heart, and wherever the little magnetic center starts to sigh for help, wherever that is, wherever I look around, this little magnetic center says, "There are enemies, or ignorance. They don't know what I'm talking about; they don't understand that I wish freedom." They say, "Isn't it just as good where you are? We provide you with all the different things of life. Look. Look at all the progress we make. Look at all the wonderful things we can do. We even make attempts to go to Mars. We have been on the Moon; oh, sure, and we know all about it. We even brought some Earth back, uh, Moom from the Moon, but now Mars, and then we discover, who knows? Maybe Life. Aren't we marvelous?" And the little Magnetic Center says, "It is not it, you don't talk my language. I want to communicate, maybe via you by a Telestar, with that what exists also in my kingdom. Relating to Infinity, reflected from Infinity into the crystallization which I call the entity of a "little I," asking this "little I" to do something, to become aware of me as I am,

as I am in this prison." And to see it for what it is worth, as a manifestation which prevents many times eclipsing me, like the Moon eclipses sometimes the Earth, sometimes eclipses the Sun. Eclipses, because of my manifestation, all my essential values. All the time living on the surface, and having to sat -- be satisfied, I am crushed to death. Says the "little I," "Won't you help me? I am crushed to death." Says Magnetic Center, "Won't you set me free?" Because it is a source of Life. I kill many times "little I," because I don't know how to feed it. But when it is there and it operates, there is a relation between that and my physical center, through the manifestations. I take in the Moon because I pay attention to it; But I put the Moon in its place. And I wish to be something. I wish something to happen to the Moon itself to make it transparent. So that then, I could become aware of Anulios. What is M--Anulios for me? My wish to continue to live. That what constantly will not allow me to fall asleep. Why is it that the Moon is sometimes new and sometimes full? Why does it change from one quarter and the last quarter? To indicate what my manifestations are. Sometimes a very good condition when there is practically no manifestation. That is the new Moon for me, in my own solar system. When it is full I am afraid so much energy goes into the manifestations themselves that there is nothing left for essential values. And in between, I take a quarter to be a half. I wish for myself to find out with this, I call it Anulios, reminding me, with my emotional state. Then, my emotional center enters into this kind of a relationship, and from this emotional center, again, the sub-center in my brain is stimulated because the wish for overflowing can now be directed to the creation of something useful to

me. And there is no reason to assume that it will run dry, because it is fed by a higher source. But what is the result? Relationship between the three centers. Again, my little sub-center in the brain, emotionally tinted, becomes an intellectual quality of awareness. It relates to the manifestations which are physical. It goes over into the emotional state to help to maintain this triad. And the triad becomes, gradually, walking from one center, as it were, to another, gradually, in walking, and the continuation of that, and changing the awareness into a being awake, of that what is the "little I." It becomes a circle. A constant running, going from one point of the triangle to another to another again; two, one, two, three, constantly in movement, gradually becoming that kind of a movement, if it could be speeded up, the strength of a gyroscope. Try to see this, what is permanent, is a result of activity, and in such a way, that an entity is there and no further knowledge of anything that belongs to my ordinary unconscious existence. Or that what are component parts, becoming one and the level of my being.... where honesty and understanding go hand in hand. This (That) is what I wish for myself when I say, "Here is a meeting . I have lived for that. I have waited for that this whole week. I have been confronted with real questions of myself. I know I need an answer. I hope I can get it. And if I cannot get it, I will wait. If it cannot be given as yet, I will wait. I don't understand it as yet; I will wait." But I keep on hoping, wishing, and this time the hope is based on one or two or three maybe ex-

periences in which one says, "It must have been Objectivity; it must have been the result of an attempt. It, maybe it was awareness. It didn't last long, but thank God I had an experience of a certain kind. I say, out of this world, like as if heaven came down, and all of a sudden I saw the sky open, and maybe God was sitting on his throne, and I was devoted to Him, wishing Him to look at me." ¶ Sometimes, you know, I see Gurdjieff as a God. And that is why the attitude I have towards Work tries to be as pure as I can make it. I wish you would drink to that, then we can talk the same language. - All right, John.

End of Tape

transcribed by:
Cal Garrison

rough by:
Donna and Laile